静心学堂 丛书
The Mindful Peace Academy Collection
中英双语 Chinese-English Edition

盘坐、呼吸对禅修的意义

The Role of Lotus Posture and Breathing in Meditation



济群法师 著
Master Jiqun

大千出版社



【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



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2025年2月讲于静心禅院

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正念辅助项目的养成营已办到第三届。虽然训练时间不长，但我听了营员的交流，看到大家在不同程度上有所提高，感觉禅修变得更为轻松、有效。这届养成营是以海外辅导员为主，今天是开幕典礼的讲话，原本只是针对少部分人，考虑到这个项目未来要广泛推行，并已纳入海外同喜班的课程，所以就换到“选佛场”，让更多人第一时间接受学习。

我们倡导的三大禅修，分别是八三、正念和利他的禅修。前期，重点致力于八三的禅修，随着黑白牌的运用，象征这部分已能为大家提供系统的学习和训练资料。自 2024 年以来，我们开始进一步落实正念的禅修，包括去年开示的“正念禅修十要素”“正念禅修自检表”，为我们认识和实践正念禅修，提供了标准化的指导意见。

一、问题的提出

尽管禅不在坐
还可以在穿衣吃饭
行住坐卧的一切处
禅宗历史上
生活中悟道的祖师不乏其人
但盘坐始终是禅修标识性的符号

通过“正念禅修十要素”，我们会清楚，应该从哪些方面学习并落实正念禅修，一旦出现问题，又该如何检查，如何优化。但我觉得，在禅修的基础部分，即调身和调息方面，还有不足之处。之所以这样，可能是受禅宗的影响。传统的禅宗不太重视禅定，而是直接引导我们回归本心，只在乎见性，在乎向上一着。正如《坛经》所说：唯论见性，不论禅定解脱。这也意味着，只能接引上根利智者。所以，禅宗虽在唐宋时期给佛教带来繁荣，但也因为不重视基础和次第，影响到佛教的后续发展。

我曾在南华寺举办的纪念六祖慧能圆寂一千三百周年的活动上开讲《顿与渐》，其中说到，顿教的好

处是直接，知道自己和诸佛具有无二无别的品质，只要认识本心，即可成佛，在修行上给了我们极大的信心。但这种直接是对上根利智而言，必须心灵尘垢很薄，才能在直指下，一超顿入。当心灵天空还乌云密布，就必须逐步拨开迷雾，打磨心垢。如果不重视见地、基础和次第，甚至看不清凡夫心，没能力摆脱轮回串习，是无法直接认识本心的。所以，我们既要有禅宗的认识高度，也要有教下提供的见地、基础和次第。两相结合，修行才更有把握。

近年来，正念修行风靡全世界，受到心理学等领域的重视和推动。但他们对正念的运用，目的是解决心理疾病，并不是要从根本上断除烦恼。从心理学的角度来说，贪嗔痴属于正常心理，只有程度严重并引发心理疾病后，才需要介入治疗。因为对解决问题的要求不高，也就不那么重视见地和禅修基础。

但我们倡导的正念修行，是以解脱为目标，这就必须奠定扎实的禅修基础。尽管禅不在坐，还可以在穿衣吃饭、行住坐卧的一切处。禅宗历史上，生活中悟道的祖师不乏其人，但盘坐始终是禅修标识性的符

号。不仅佛教如此，包括中国的道教、印度的各种宗教，都很重视禅坐，属于佛教和外道的共法。

这就离不开调身、调息的训练。很多人打坐，因为塌腰、倾斜等问题，不仅坐得辛苦，还会导致种种身心问题。坐姿不正，身体能量得不到正常的流动和循环，就会气血瘀滞，精力不足。从重昏到细昏，成为很多人禅修的常态。这样的坐姿，将无法持续支持专注和觉知的修行。

为了帮助大家取得良好的禅修效果，我们在十要素之外，又增加了两项，一是正念盘坐训练，一是正念呼吸训练。这不仅是前行的辅助项目，本身也可以成为正行。因为我们的训练，不是单纯的盘坐和呼吸，而是带着正念训练盘坐，调整呼吸。这个过程就是地道的禅修。

二、身体的训练

就盘坐来说
七支坐法不仅对提升专注
开发觉知具有特殊价值
也是调身的重要助缘
姿势不正
既会障碍禅修的正常开展
还会影响到身体健康

1. 为什么要训练盘坐

正念禅坐的训练，目的是帮助我们纠正错误，建立正确姿势，即七支坐法。第一支是跏趺而坐，最好是双跏趺，也可以单跏趺或散盘，关键是让身体坐稳；第二支是手结定印；第三支是脊梁中正，不偏不倚；第四支是两肩平展，不前倾，不后仰；第五支是下颌微收，让头顶保持中正，头正才能气正；第六支是双目微垂，但不是绝对的，如果内心既安静又清醒，也可闭起眼睛，如果太昏沉，则可把眼睛睁大一点；第七支是舌抵上颚。用好七支坐法，有以下三个作用。

首先，纠正错误姿势。我们前期倡导的正念禅修，比较重视用心，包括行住坐卧。当然，吃饭、走

路、睡觉都可以是禅修，也没有严格的姿势要求。所以不少人在禅坐时，没有对坐姿引起重视。事实上，我们的行为往往带着长期以来的串习，如果不刻意调整，是很难到位的。就盘坐来说，七支坐法不仅对提升专注、开发觉知具有特殊价值，也是调身的重要助缘。姿势不正，既会障碍禅修的正常开展，还会影响到身体健康。

其次，改变身体僵硬。为什么有些人坐起来很辛苦？这和缺乏运动导致的身体僵硬有关。因为僵硬，盘坐时膝盖、脚踝、脚背等位置就容易疼痛，甚至十分钟都难以坚持；还有些人肚子大，连坐下来都成了难事。这就需要通过训练，让僵硬的身体变得调柔。

第三，培养对身体的觉知。我们时时都在使用身体，但往往缺少觉知。正念的修行，需要把正念带进生活，从行住坐卧到穿衣吃饭都能保持觉知。禅坐时，身体安定下来，目标比较单纯，更容易培养清晰的觉知。

2. 七支坐的利益

首先，七支坐可以调身，让我们坐得轻松、稳固、持久。

其次，七支坐可以让气血通畅。中医、道家、瑜伽都认为，身体除了看得见的骨骼、血管、肌肉外，还有无形的经络系统。如中医讲的任脉、督脉；藏传佛教讲的气脉明点等。经络通畅，能量就会在体内流动、循环，不仅可以消除疾病，还能使人身体健康，精力充沛。我们知道，身体需要能量的支撑。如果我现在没能量，肯定没法坐在这里说话。哪怕只是看点什么，想点什么，也要有能量支持。中医的艾灸、刮痧、按导、针灸等疗法，包括道家、瑜伽的很多修法，都在帮助我们疏通经络，使人气血充盈，能量顺利地流动、循环。七支坐也有同样的作用。

第三，七支坐可以使人精力充沛，保有专注和觉知。如果我们已经体会本心，并有能力安住于没有造作的修行，就不需要再做什么，一点力气都不必耗费，因为修行需要体会的心是原本具足的。但在认识本心前，或初见本心时，还是要用力的。因为凡夫的五蕴

身是无明、我执的产品，活在这样一个系统，时时都会受到影响。包括昏沉、掉举，都是无始以来的串习，力量强大。只有保持专注和觉知，才能穿透这个系统，回归本心。

3. 七支坐的检查

身和心都是修习正念的重要条件。如果坐姿不正，不仅会带来身体问题，还会使禅修障碍重重。如果精神不足，必然落入昏沉，一上坐就打瞌睡；如果精神亢奋，则会妄想纷飞，不绝如缕。因为生命有两套系统，一是身体，一是精神，二者关系密切。当身体没有调好，就会影响到精神状态。

佛法强调缘起，调好身体，有助于我们善用其心，培养专注和觉知。七支坐，正是调身修心的七个关键。每次禅坐，我们都要检查一下：盘坐有没有平稳？定印有没有问题？脊柱有没有中正？双肩有没有放松？还有下颌微收、双目下垂、舌抵上颚这几点，有没有做到位？检查的本身，就在把心带回到当下。

通常，我们不是活在过去，就是活在未来。虽然一直在使用这个身体，却很少检查它，甚至感觉不到它的存在，只是随着串习而动。禅修是要我们活在当下，检查坐姿的过程，正是把专注和觉知带到各个部位，对身体做一次全面扫描，看看每个动作有没有问题。

很多人之所以没有正确的禅坐姿势，多半有两个原因。一是认识不到姿势对禅修的重要性；二是即使知道自己坐得有问题，也不知道如何调整。针对这两点，我们既要认识到摆正姿势的重要性，还要了解正确标准和错误所在，懂得怎么调整。

4. 七支坐的训练要领

正念盘坐八式，包括仰卧骨盆前后倾练习、雨刷式、单锁腿式、跪姿脊柱屈伸练习、婴儿式、蝴蝶式、摇篮式、七支坐法。前七式，都是七支坐的基础。

（1）跏趺坐

七支坐的第一个关键是跏趺坐，可以让身体轻松、稳定地盘坐。但身体不是那么听话的，有人盘不起来，有人盘得不稳，更多的人是难以持续，盘一会儿，髋部、膝盖、脚踝、脚背等处又麻又痛，如坐针毡。

正念盘坐八式中，前三式可以帮助我们活化骨盆，调整骨盆正位。伸展、灵活髋关节、膝关节、踝关节，拉伸下背部及臀部，释放紧张与压力；第四、第五式，可以拉伸脚背、脚踝、膝关节及大腿前侧，释放脊柱紧张，增强能量流动；第六、第七式，是全方位深度活化髋关节，更稳定地进入七支坐法。最终，达到身的安住，心的安定。

我们这次属于初级训练，编排的动作都比较温和。把初级练好，未来有可能还会提供中、高级的训练。通过这些练习，使髋关节、膝关节、脚踝、脚背得到深度拉伸，柔韧且富有力量，才能更好地支持禅修。

项目组编排的这些动作，借鉴了瑜伽对身体锻练的经验。在坐姿方面，佛教的禅坐和瑜伽、道家有一些共同之处，所以佛教把四禅八定称为共法。关于练

身，瑜伽有五千多年传统，道家也有数千年历史，这些优秀的禅修传统中，确实有值得借鉴的部分。

（2）手结定印

手结定印是禅坐的重要象征，其作用有以下几点。

第一，起到支撑上身的作用。结印时，胳膊就像两根柱子，和躯干共同形成一个支撑结构，可以让身体更稳定。

第二，可以让肩膀和手臂放松。禅修时，要选择舒服、放松、无须用力的姿势。如果手放得别扭，时间长了，也会导致肌肉紧张，气血不通，从而影响修行。

第三，可以促进能量的聚集、流动、循环。道家认为，脐下三寸的丹田，是身体的能量中心，所以太极等功夫都讲究气沉丹田。手结定印，正是在丹田下方，可以使能量内收。通常，人们在六根面对六尘时，就会触景生情，引发种种想法、情绪、追逐，使能量过度消耗，无精打采。而禅修得力的人，不论年龄大小，精气神都很足。因为禅坐可以聚集能量，让人精

神饱满。

第四，有助于入定。手结定印，并不是随便摆个姿势，而是古人根据修行经验总结的，有助于心的专注和入定。佛教中，手印常具象征性，禅定印代表内心的平静与智慧，提醒禅修者保持觉知。

有了以上认识，我们就要重视动作的规范。现代人喜欢随意、自由，尤其在刚开始，可能觉得麻烦，但只要养成习惯，将会受益无穷。就像参加体育运动，没受过训练的人，开始玩得很自由，很放松，水平却很难提高；而接受训练的人，往往要经历纠正、规范姿势的枯燥过程，可一旦真正入门，水平就会不断提高。这就是正规训练的好处。

（3）脊柱中正

脊柱是由一系列椎骨连接而成，上托头颅，下连骨盆，中附肋骨，是身体最重要的支撑结构。脊柱中正，有以下几个作用。

第一，减少椎体压力。如果脊柱不正，受力不均，

坐的时间长了，就会造成腰椎、颈椎的不适，甚至导致脊椎病变等问题。

第二，充分打开胸腔。如果脊柱不正，塌着腰坐，胸腔会受压迫，使呼吸不畅。脊柱中正后，胸腔会随之打开，增加肺活量的同时，可以让呼吸变得更深更长。禅修对呼吸的训练，关键是把呼吸变得深入、绵长、均匀、微细。脊柱中正，可以更好地调整呼吸。

第三，有助于能量流动。脊柱是人体的中轴，也是能量运行的关键通道。脊柱中正之后，有助于气血和气脉的运行，使体内能量得到流动、循环和提升。

第四，有助于心的专注、清醒、警觉。不少人都觉得自己无法长时间专注，原因就是精神不足，缺乏能量支持。脊柱中正，就会聚集能量，使人精神充沛，可以长时间地保持专注和觉知。

第五，有助于智慧的提升。佛教认为，脊柱隐藏着中脉，这是一个智慧脉。脊柱中正，有助于培养清明的觉知，从而开启智慧。

从身体来说，盘坐的两大重点，就是腿和脊柱的训练。所以在正念呼吸七式和正念盘坐八式中，有好

几个动作是关于脊柱的。包括保持脊柱中正的训练、增加脊柱灵活性运动等。这些动作都是有针对性的，是调身的有效方法。

我们的项目组，由长期从事瑜伽教学的老师和致力正念禅修的同学组成，共同研讨正念盘坐和正念呼吸的项目。既不同于传统的瑜伽训练，也不同于单纯的正念修习，而是在吸收两者长处的同时，避免存在的不足，再加上佛法正念禅修的特点，形成一套与众不同的练习方法。未来，除了面向学佛者，也可以面向瑜伽界、心理学界，乃至社会大众。

（4）舌抵上颚

这一点，不仅被佛教列入七支坐法，在瑜伽和道家的修行方法中，也有同样的内容。为什么大家都会重视这么一个小小的、藏在口中的动作？

第一，连接气脉运行。中医认为，身体前有任脉，后有督脉，怎样把二者连接起来？舌抵上颚可以起到这个作用，有助于气血通畅，使能量在体内流动、循环。所以道教也特别重视这一点，他们将人的身体循

环称为小周天，通过舌抵上颚，可以构成气脉的整体运行。当然，禅修的重点是开启觉知，重点不在气脉。但从身体的角度说，气脉通畅，有助于我们持续保持专注和觉知。

第二，让呼吸平稳、深长。当身体贯通了，气息会更顺畅。

第三，刺激唾液的分泌。禅坐时，有人会坐得口干舌燥，舌抵上颚可以促进唾液分泌，滋润脏腑，促进消化，使人身体健康，精力充沛，在禅修时持续保持专注，持续安住于觉知。

以上，特别介绍了七支坐法的四支。其中，又以脊柱中正最为重要。有些心理学老师在教授正念时，并不讲究盘腿，但会要求脊柱中正。还有一些面向大众的禅修活动，因为参加者只想静一静，并不需要进行专业训练，对基本功的要求也没那么高。但不论怎么坐，同样要保持脊柱中正，否则是有副作用的。

未来我们教授禅修时，也会面对各种情况。对海外学员，要进行正规训练；对业余散客，则视情况而定。因为有人坐不下来，也没计划长期参与，盘腿会

觉得很痛苦，就可以备些凳子让他们坐着。因为盘坐障碍不是一两天可以解决的，必须有一定量的训练。

更重要的，是把觉知融入生活，在行住坐卧、语默动静中不失正念。否则，即使坐得再好，但一下座就失去正念，把座上座下打成两截，也是修不起来的。长久以来，我们已经习惯不知不觉的无明生活，怎么才能建立有觉知的正念生活？我们过去有正念日记、利他周记，用好这些工具，可以在日常生活中落实正念禅修。

禅，是觉醒的心，必须在每个当下安住正念，带着觉知、觉醒的心去做每一件事。而且要持续不断地训练，否则是做不到的。我们的盘坐训练，叫作正念盘坐八式。那么，正念盘坐和非正念盘坐的区别在哪里？关键在于有没有觉知。只有带着觉知，才是正念盘坐，否则就是冒牌。带着正念的盘坐训练，不仅是前行，本身就是正行。

三、呼吸的训练

当呼吸遍布全身
气血就会随之充盈
身体也会变得健康、调柔
所以正念盘坐的同时
也要训练呼吸
真正把呼吸和每个姿势结合起来
练习就会更轻松

正念盘坐八式不仅在训练身体，每个动作还要配合呼吸，把呼吸带到全身，也把气血带到各个部位。气血不通，很大程度上和呼吸有关。当呼吸遍布全身，气血就会随之充盈，身体也会变得健康、调柔。所以正念盘坐的同时，也要训练呼吸。真正把呼吸和每个姿势结合起来，练习就会更轻松，二者是相辅相成的。但这必须持续训练，才能建立捆绑关系，成为我们新的习惯和本能。

1. 为什么要训练呼吸

我们平常的呼吸比较浅，多半在喉咙、胸部，

无法深入腹部、脚底，更不能遍布全身。此外，我们的呼吸还不规律且缺少觉知。不规律，和情绪不稳定有关；无觉知，和心的粗疏有关。我们想想，自己平时注意到“我在呼吸”吗？再去问问周围的人，有几个能注意到“我在呼吸”？之所以这样，原因在于长期以来的无明和混乱，由此带来身体到心灵的一系列问题。

从身体来说，呼吸会影响气血。练好呼吸，可以推动气血运行，强身健体。所以瑜伽和道家都重视呼吸训练。道家讲长生不老，虽然不现实，但把呼吸练好，确实可以延年益寿。包括印度很多瑜伽士，同样很长寿。佛法讲无常，并不执著寿命长短，但也告诉我们，身体是修行的载体，要借假修真。既然是载体，保持健康，才能更好地用它来修行。

健康的关键，就是气血通畅，这和呼吸密切相关。很多人打坐时，容易昏沉、疲倦、精力不足，前面说过，这和坐姿有关。但调整坐姿的目的，也是为了支持气血运行。中医认为，身体就是一个自循环系统，如果气血不通畅，就会淤堵，引发肿瘤等各种疾病。

就像城市交通，如果严重拥堵，城市就会瘫痪。我们所在的道场，从选佛场到整个别院，各个空间都能井然有序，清净无染，就是因为有四通八达的隐蔽工程。如果这些管道堵了，就会污水四溢，影响生活。正因为管道通畅，道场才能呈现清净庄严的面貌。

身体也是同样。坐姿，就在帮助我们建立合理的管道系统。当循环通畅，气血才能充盈，疾病才能化解。就像藏污纳垢的地方，只要用水疏通，就能把污垢冲洗出去。同样，气血畅通后，能量才能顺利地流动、循环起来，使人身体健康，精力充沛。

2. 呼吸的训练

正念呼吸的训练，是改变呼吸的浅、短、不规律，使呼吸变得深、长、稳定、微细。呼吸，分为自然呼吸、腹式呼吸，还有更高级的胎息之类。如何从自然呼吸过渡到腹式呼吸？必须通过相应的训练，否则，呼吸是深不下去的。有人觉得，不就是深呼吸吗？然后就刻意、持续地加深呼吸。但随便练的话，可能很

快就累了，甚至让心变得焦躁，所以这个训练也是有技术含量的。

正念呼吸七式，是帮助我们从自然呼吸导向腹式呼吸。当然，从正念修行来说，对呼吸并没有特定要求，因为走路、吃饭都能修习正念。但如果训练好呼吸，将有助于我们更好地修习正念。

（1）通过动作拓展呼吸

呼吸的训练，不仅佛教有之，道家也讲心息相依，瑜伽更是特别重视。从自然呼吸过渡到腹式呼吸，需要有一套训练方法。在正念呼吸七式中，有脊柱灵活性练习、躯干旋转式、侧伸展式、脊椎扭转式、俯卧呼吸练习、跪姿脊柱灵活呼吸练习、屈膝俯身呼吸练习。通过特定的动作，把呼吸带到身体各个部位。

正念呼吸七式中，前四式循序渐进地帮助我们，有觉知地放松呼吸肌群、灵活脊柱、拓展呼吸空间；第五到第七式，帮助我们构建呼吸模式，渐进、有觉知地感受深长而缓慢的腹式呼吸。通常，我们要让呼吸到达腹部，可能会觉得有点吃力，不知如何导引，

用俯卧呼吸练习，就易于把握。还有屈膝俯身呼吸练习，把呼吸带入背部，如果不通过特定训练，也是很难做到的。

总之，每个动作都是有针对性的。正念呼吸七式，一方面可以让呼吸进入身体各个部位，一方面可以让呼吸变得更深更长。

（2）通过腹式呼吸使气血通畅

通过这些训练，就能从自然呼吸转为腹式呼吸。在此过程中，可以轮番修习。比如在座上做腹式呼吸觉得吃力时，可以回到自然呼吸；当自然呼吸很放松时，可以再做一下腹式呼吸。反复训练，就能对腹式呼吸习以为常，任运自如。

通过正念呼吸七式，可以引导我们有效地训练腹式呼吸。这是印度瑜伽和中国道家都重视的呼吸方式，南传佛教中，马哈希内观也很重视腹式呼吸。这种呼吸方式，可以使我们把呼吸拓展到腹部，最后拓展到全身，促进气血通畅，有助能量循环，使人身体健康，有更多精力投入禅修。同时，让我们在禅修过程中持

续保持专注、觉知，以及内心的安定、清醒。

3. 呼吸和心念

（1）调息可以静心

进一步，要认识到呼吸和心念的关系。通过调整呼吸，有助于我们安心、静心。我们应该有这样的经验，当内心紧张时，呼吸也会变得紧张；当心念散乱时，呼吸则会急促且不稳定；而当心平静下来，呼吸才会绵长、均匀。

可见，心念对呼吸影响很大。反过来，呼吸同样可以影响心念，所谓心息相依。我们通过呼吸的训练，让呼吸变得更长、更深、更细，既会影响身体的气血及能量运行，也能让心回归平静，达到安心的效果。

（2）把觉知带入呼吸

在练习呼吸的过程中，要带着觉知。呼吸，也叫作“息”，上面是“自”，下面是“心”。这就告诉我们，要带着自己的心、带着觉知去呼吸，把呼吸和心

连接起来，让呼吸变成心的活动。

《大念处经》的修行，就是以呼吸作为锚点，告诉我们，如何通过呼吸开展禅修。在此过程中，立足于一呼一吸，呼吸长时，知道呼吸长；呼吸短时，知道呼吸短；呼吸粗时，知道呼吸粗；呼吸细时，知道呼吸细……总之，对呼吸的整个过程了了明知。其中并没有讲到腹式呼吸，也没有说呼吸一定要怎样，但告诉我们：修行的重点在于觉知。然后，通过觉知导向觉性，回归本心。

不论盘坐还是呼吸，都是我们训练觉知、导向觉性的重要增上缘。这是佛教和其他修行的不同所在。但很多学佛人往往偏执一端，或是忽视调身、调息的重要性，或是全然在身体、呼吸上下功夫，追求身体的种种感受和特殊能力，却忘了，觉知和回归本心才是目的，甚至根本不知道有这样的修行。这是需要调整的。

四、结 说

从调身、调息到调心
都是有技术含量的
培养正确的姿势和呼吸习惯
才能有效落实七支坐法
开展正念禅修
同时，让气血通畅无阻
能量顺利循环，精力源源不断

从调身、调息到调心，都是有技术含量的。通过对盘坐和呼吸的训练，培养正确的姿势和呼吸习惯，才能有效落实七支坐法，开展正念禅修。同时，让气血通畅无阻，能量顺利循环，精力源源不断。不论自己走向觉醒、解脱，还是利益无量众生，都离不开健康的身体。如果病恹恹的，今天没精神，明天不舒服，怎么能自利利他？我们发菩提心，除了有方便，还要有健康的身体，充沛的精力，才能把东方智慧传播到全世界。



身体扫描和正念运动的修习

The Practice of Body Scan Meditation
and Mindful Exercise

2021年冬讲于静心禅院

从今天开始，我们会在周一到周六安排禅修，这是佛法修行的重要内容。佛陀在菩提树下成道，就是通过禅修，入甚深定，然后开启观智，证悟实相。在印度传统中，各个宗教都很重视禅修，所以四禅八定并非佛教独有的，而是和其他宗教的共法。

一、禅与现代社会

身体扫描和正念运动
不仅可以自用
还可以作为引导大众的方便
正念得以普及的原因之一
就是去宗教化
纯粹作为有益身心的技术
使人们不会出于
对宗教的隔阂、误解而心生抗拒

除了四禅八定，佛教各宗还发展出关于禅修的不同见地和方法，代表了修行的不同道路。我们知道，汉传佛教有八大宗派，但传播最广的当推禅宗和净宗。尤其是禅宗，在唐宋时期高僧辈出，盛极一时，也是佛教本土化的重要标志，所以太虚大师称“中国佛教的特质在于禅”。在《指月录》《景德传灯录》等禅宗典籍中，记载了很多祖师参禅、悟道的经历，令人向往。可惜在明清之后，禅宗虽然表面还是汉传佛教的主流，但法将凋零，逐渐式微。原因何在？一方面是禅宗起点太高，一方面是学人根机不利，教理薄弱，入门尚且困难，更谈不上修行有成了。久而久之，禅宗就流于形式，演变为文字禅、口头禅，难以发挥明

心见性的作用。

禅宗的特点是“直指人心，见性成佛”，让学人反观自心，认识本来具足的、与佛无二无别的觉性。这个方法至圆至顿，一超直入，但必须是上根利智，且有明眼师长指点，否则是见不到的。所以在宋代之后，禅宗开始转向“参话头”，参“一念未生前”，参“父母未生前本来面目”，参“念佛是谁”。这其实是给学人一条线索，可以顺着疑情探寻，相比直指，多少已是有迹可循，但对现代人的根机来说，还是觉得玄乎，不容易参起来。

这么好的一套修法，只能是无法落地的传说吗？怎么让现代人从禅的智慧中受益？上世纪初，日本的铃木大拙率先向欧美介绍佛教思想，尤其是禅宗，使“ZEN”为西方所知，并对人文艺术等领域产生了一定影响。此后，南传的内观也开始传入欧美。和以往不同的是，内观倡导的正念修行并不局限于宗教修持，还被运用在减压、心理治疗、疼痛缓解，及教育、培训等各个领域，效果良好，深受欢迎。

在科技飞速发展的今天，人心却日益浮躁、焦虑、

迷茫。尤其是近年来，随着大环境的不确定，负面情绪如瘟疫般四处蔓延。我们可以看到，越来越多的人心态失衡，甚至陷入抑郁，无力自拔。现在大家都认识到抗疫的重要性，其实心灵疫病同样需要治疗，更需要预防。如果不建立有效的防范机制，不知何时就会沦陷。因为这个传染源不是外在的，而是我们的错误观念和非理思维，以及由此引发的负面情绪，可谓防不胜防。

这样的背景下，人们比任何时代更需要禅和正念的智慧，这样才有能力建立正向思维，化解负面情绪。否则，心靠什么安顿？人生靠什么指引？我们靠什么找回自己？这就面临一个问题：如何将禅的修行大众化、普及化？

佛法不是形而上的哲学，正是佛陀针对众生心病开出的药方和治疗方法。从这个意义上说，不仅要“有用”，还要“能用”，才有更多人从中受益。正念之所以在欧美迅速推广，一方面是修法易于上手，切实可行；一方面是传播者本身具有医学、心理学等背景，并将这一方法和现代人的需求相结合，探讨出以

正知正念改善身心状态的具体手段。

当然，这些正念疗法主要是用来解决健康和心理问题，而佛法所说的正念是要导向觉醒和解脱，必须有发心，有正见，两者的目标和深度都不同，但基本的技术层面相通，对禅修入门是可取的。所以我们会借鉴这些方法，目前主要采用两种，一是身体扫描，一是正念运动。这两种不仅可以自用，还可以作为引导大众的方便。正念得以普及的原因之一，就是去宗教化，纯粹作为有益身心的技术，使人们不会出于对宗教的隔阂、误解而心生抗拒。

二、身体扫描和正念运动的作用

通过身体扫描
可以使我们了解身体的真正需求
让身和心建立正向连结
在从下到上或从上到下的扫描过程中
专注每个部位的感受
同时把正念带到这些部位
让正气贯穿其中

关于身体扫描与正念运动的作用，首先是帮助我们建立身和心的连结。四念处的修行是从身念处入手，身体扫描和正念运动也属于身念处的范畴。为什么要建立这种连结？我们平时都在使用身体，但除了在乎外形，很少关注它的内在感受和真正需要。我们忙于工作、家庭、人际关系，在此过程中，身体不断被透支，被饮食不调、失眠、抽烟、酗酒等不良习惯损耗，被挫折、焦虑、愤怒、仇恨等负面情绪伤害。

中医认为，七情六欲会影响脏器，所谓喜伤心，怒伤肝，忧伤肺，思伤脾，悲伤魂魄，恐伤肾，惊伤胆。现代科学也发现，情绪对健康的作用很大，甚至可以影响基因。这些年，我们身边突然病倒，甚至罹

患绝症的人似乎越来越多。为什么会这样？原因固然很多，但在很大程度上，是因为对身体所知太少，关注太少。我们使用电器前都会看说明书，但使用这么复杂的身体，却从不关注什么才是正确方法，只是凭着感觉，甚至被欲望左右，明知不该做的也控制不住去做。久而久之，积劳成疾，积怨成疾，积郁成疾，能不出问题吗？

通过身体扫描，可以使我们了解身体的真正需求，让身和心建立正向连结。在从下到上或从上到下的扫描过程中，专注每个部位的感受，同时把正念带到这些部位，让正气贯穿其中。从健康角度来说，这种正向连结可以让身体启动自我修复的功能，消除因错误使用造成的问题。

正念运动属于动中禅，是正念加一套类似健身操的动作。我们每天的经行或八段锦，包括过去倡导的正念球，都是正念和运动的结合。经行，是把正念带到走路中；八段锦，是把正念带到训练中；正念球，是把正念带到手和球的转动中。在正念运动中，通过腿、腰、脊椎等部位的动作，不仅可以训练专注，还

能让气血畅通。在中医看来，生病往往是因为气血不通。有人觉得气血很玄，其实就像植物生长离不开阳光和水，生命也是同样。如果身上气血通，阳气旺，细胞就会生机勃勃，充满活力。带着正念去做，还可以进一步去除负面情绪，对健康大有裨益。

不少人对身体有错误观念，或是太在乎，有点什么感觉就大为紧张，过度反应；或认为身体是臭皮囊，不必管它。这两种都有失偏颇，不符合中道的认识。身体是五蕴、四大的假合，有生、有灭、有问题是正常的，关注只是为了及时作出调整，但不要被身体所转，变成身体的奴隶。同时也要看到，身体是修行的道具，就像磨刀不误砍柴工一样，保持健康，精力充沛，才能更好地借假修真。

许多学佛人喜欢打坐，但真正坐好的也不多，或是坐姿不对，坐得歪歪倒倒，身心无法安顿；或是根机不够，却想直接修个大法，结果使不上力；或是方法不明，坐得懵懵懂懂，不清楚心用得对不对。看起来在座上用功，一坐几个钟头，但往往在打妄想，打瞌睡。其实对打坐来说，质量才是关键，真正坐到位

了，才可以进一步延长时间，否则反而会把错误习惯固定下来。

其次，从传统禅修来说，《大念住经》中并没有身体扫描、正念运动那么多动作，重点是专注呼吸：呼吸长，知道呼吸长；呼吸短，知道呼吸短，以此培养专注和觉察。以呼吸为所缘有很多好处，因为它足够单纯，不会引发贪嗔，且时时与我们同在，只要关注，它永远都在那里。但现代人的心粗重散乱，如果所缘过于简单，注意力往往定不下来，容易散乱掉举。就像狂野的大象，用一根细绳是拴不住的。相对来说，身体扫描、正念运动这些方式，目标大，变化多，对于入门是很好的辅助手段。

身体扫描的引导词是躺着的，声音很柔和，加上身心放松，躺着很容易睡着，所以我们是采取坐姿。这个训练的关键在于“扫描”，让注意力在身上一分分、一寸寸、一个部位一个部位地移动，始终保持觉察。尤其是对触点，因为有受力作用，感觉会更明显。至于是躺着，背接触地板的感觉，还是坐着，腿、脚、臀部接触地板的感觉，本质上是一样的，都是通过对

所缘的专注，把心带回当下。

总之，身体扫描和正念运动是通过一系列动作，帮助我们训练专注和觉察。这是正念禅修的要点，也是禅修能否带入生活的关键。包括我们之前在做的经行、正念为食，还有接着要修的数息、受念住、心念住等，都是在培养这两种能力。这也是空性禅修的重要基础，具备这个前提，加上发心和正见，再高明的方法都能用得起来。否则，虽然学了很多道理，是没办法落地的。

三、禅修的态度

不论身体扫描还是正念运动
都要打破预设
只是对所缘保持觉察
不管身心当下出现什么状况
首先是接纳它
然后是观察和觉知
所谓“识得不为过”

很多人对禅修有预设，想着要开悟，要见性，要解脱。当我们带着这些想法时，特别想让心快快静下来，就会对妄想纷飞的自己不满意，不接纳，甚至很焦虑。殊不知，这种预设和焦虑本身就是妄想，反而使修行变得举步维艰。

佛法是如实的智慧，我们要做的，就是如实观察禅修过程中的身心变化。念头来了，知道它来了，保持知道，但不对立，也不跟着念头跑；感受生起，知道当下的感受是什么，是酸是胀，是轻安是躁动，是舒服是难受，但只是知道，不判断，也不带起情绪。如果活在预设中会怎样呢？今天状态好一点，很高兴，结果落入贪著，总在期待这种状态；今天状态差一点，

很沮丧，责备自己“为啥妄想这么多，为啥又退步”，甚至不想继续练习。这是很多人禅修过程中容易出现的心理，是特别需要注意的。

不论身体扫描还是正念运动，都要打破预设，只是对所缘保持觉察。不管身心当下出现什么状况，首先是接纳它，然后是观察和觉知，所谓“识得不为过”。在此过程中，并不需要做别的，也不需要介入评判。事实上，我们会习惯性地落入评判，比如好不好，喜欢不喜欢。当自己出现评判时，要知道这已落入串习，切断它，继续回到目标，保持专注和觉察。

《百法》中有个作意心所，就是有意地注意某个对象。这个心所我们很熟悉，生活中很多时候也在运用，但往往只注意自己感兴趣的、和贪嗔痴相应的对象。此外，就是无意识的注意，被串习带着，一会儿关心这个，一会儿关心那个，身不由己。我们现在要培养的，是有意识、有目标的专注，而且持续、稳定地保持专注。禅修包含对心的认识和管理，必须通过专注让心静下来，有一份清明，才能进一步觉察。

作为基础禅修，主要有身体扫描、正念运动和正

念静坐几部分。前两项是心理学界经常使用的训练方式，对入门有很好的辅助作用。学会这种方法，不仅有助于自身修行，还可以服务大众。我觉得，依托正念禅修，与社会各领域发生连结，再赋予佛法内涵，帮助大家从现实利益导向究竟利益，是我们需要探索和实践的。



The Role of Lotus Posture and Breathing in Meditation

Master Jiqun

Translated by MPI Translation Center

At Mindful Peace Chan Monastery in February 2025

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The Mindfulness Support Training Camp has now been held for the third time. Though the training period has been brief, from what I've heard in participants' sharings, it's clear that many have made noticeable progress. They feel meditation becomes easier and more effective. This time most participants are overseas facilitators. Today's opening talk was initially intended for a small group. But as the program is set to grow in reach and has become part of the overseas Tongxi curriculum, we decided to give the talk at the Great Meditation Hall, so more people can receive the teachings firsthand.

We promote three forms of meditation: the Eight Steps and Three Types of Meditation, Mindfulness Meditation, and Altruistic Meditation. In the early stages, we focused on the Eight Steps and Three Types of Meditation. With the help of the Black-and-White Cards, this approach now offers structured materials for both studying and practicing. Since 2024, we have been implementing mindfulness practice, including the "Ten Key Elements of Mindfulness Meditation" and the "Mindfulness Self-Assessment Checklist". They offer clear and standardized guidance for learning and practicing mindfulness meditation.

I

The Background

Based on the Ten Key Elements of Mindfulness Meditation, we can understand the key elements of mindfulness practice and know how to examine and solve problems once they occur. However, I believe that the basic aspects of meditation—adjusting the body and regulating the breath—still have room for improvement. We have not paid much attention to adjusting the body and breath, perhaps because of the influence of Chan Buddhism. Its tradition places little emphasis on meditative concentration. It guides us to return straight to the original mind, focusing on realizing our true nature and attaining sudden awakening. As the *Platform Sutra* says, "We focus

on realizing the mind's true nature, not on meditative concentration or liberation." Such teaching is intended for those with sharp faculties and deep insight. As a result, although Chan brought prosperity to Buddhism during the Tang and Song dynasties, the later development of Buddhism was affected by Chan's little emphasis on basic and progressive practice.

I once gave a talk titled "Sudden and Gradual" at Nanhua Temple commemorating the 1,300th anniversary of the Sixth Patriarch Huineng's nirvana. I spoke about the strength of the sudden teachings: it directly points to the original mind and reveals that we possess inner qualities that are no different from buddhas. The moment we realize the true mind, we can attain Buddhahood. This gives great confidence to our practice. But this sudden teaching is meant for those with sharp faculties and deep insight. Only when the mental defilements are light can we respond to this teaching method and attain enlightenment instantly. When the sky of the mind is still covered in dark clouds, we must gradually clear the fog of delusion

and the stains of the mind. If we don't emphasize insight, foundation, and systematic stages, we may not even be able to see the deluded mind or overcome the habits that bind us to samsara. As a result, we cannot directly realize the true mind. So, we need both the right view of Chan, and the insight, foundation, and structured stages offered by the Buddhist teachings. When they come together, our practice becomes more effective.

In recent years, mindfulness practice has become popular around the world, receiving growing attention and support from fields such as psychology. However, their purpose is to manage psychological disorders, not to uproot mental afflictions. Psychology regards greed, hatred, and delusion as normal mental activities. When they get too intense and cause mental problems, people then receive treatment. Since they do not know how to solve the problem at its root, they pay little attention to insight and the basics of meditation.

The mindfulness we teach aims at liberation, so we need

to build a solid foundation in meditation first. While meditation is not limited to sitting—it can be cultivated through daily activities such as dressing, eating, walking, standing, sitting, and lying down. Throughout the history of Chan, although many great masters awakened in the midst of daily life, cross-legged sitting posture remains a hallmark of meditation. So sitting meditation is not unique to Buddhism. Traditions such as Daoism in China and various religions in India have also valued sitting meditation. It is a method shared by both Buddhists and non-Buddhists.

This is why adjusting body and breathing is essential. Many people struggle with sitting meditation due to issues such as a curved back or a tilted spine. Not only does this make sitting uncomfortable, it can also cause physical and mental problems. When our posture is not straight, the body's energy cannot flow and circulate properly. This prevents *qi* and blood from flowing smoothly and makes us feel low in energy. For many practitioners, dullness—whether coarse or subtle—becomes a

common meditative state. Such a posture cannot sustain our concentration and awareness.

To help everyone attain more effective meditation, we have added another two exercises apart from the Ten Key Elements of Mindfulness Meditation: mindful exercises for lotus posture and breathing. These are not merely preparatory exercises—they can also serve as the main practices. This is because our training is not simply about lotus posture or breathing, but about practicing them with mindfulness. This practice itself is true meditation.

II

Exercises for Lotus Posture

1. Why Practice Lotus Posture

Mindful exercises for lotus posture are to help us correct wrong postures and establish a proper one—known as the Seven-Point Posture of Vairocana. The first point is to sit in a cross-legged position. Full Lotus is best, but Half Lotus or Easy Pose is also fine. The key is to sit in a stable way. The second point is to rest the hands in the meditation mudra. The third is to keep the spine upright—balanced and aligned. The fourth is to let the shoulders relax and open naturally—neither hunching

forward nor leaning back. The fifth is to gently tuck the chin in, keeping the crown of the head centered. When the head is upright, the breath flows naturally. The sixth point is to let the eyes rest gently downward. This is not fixed, however–if the mind is calm and clear, you may close your eyes. If you feel dull, you may open them a little. The seventh is to rest the tongue lightly against the palate. Practicing the Seven-Point Posture brings three key benefits.

First, correct improper postures. In the early stages of mindfulness practice, we emphasize cultivating awareness in all activities—sitting, standing, walking, or lying down. Any of them can become meditation, and there are no rigid requirements for posture in those contexts. That's why many practitioners have overlooked the importance of posture in sitting meditation. In fact, our actions often follow long-formed habits. Without making a conscious effort to adjust them, it's hard to get the posture right. When it comes to sitting, the Seven-Point Posture not only enhances concentration and fosters awareness, but

also serves as vital support for regulating the body. If the posture is incorrect, it will interfere with meditation and affect your physical health.

Second, ease physical stiffness. Why do some people find sitting so uncomfortable? It's often because the body gets stiff from not moving enough. When the body is stiff, pain may arise in the knees, ankles, or the tops of the feet—sometimes making it hard to sit for ten minutes. Some people even find it hard to sit down at all because of a large belly. That's why we need practice—to soften the body and make it more flexible.

Third, cultivate awareness of the body. We use our bodies all the time, yet we're often not truly aware of them. Mindfulness practice encourages us to bring this awareness into every part of daily life—walking, standing, sitting, lying down, as well as eating, dressing, and other daily activities. As we sit in meditation, our bodies settle, our focus becomes simpler, and clear awareness arises naturally.

2. The Benefits of the Seven-Point Posture

First, the Seven-Point Posture helps us adjust the body, making sitting more relaxed, stable, and sustainable.

Second, the Seven-Point Posture helps qi and blood flow smoothly through the body. Traditional Chinese medicine, Daoist practice, and yoga all hold that beyond the visible bones, muscles, and blood vessels, the body also has an invisible network of meridians. In Chinese medicine, there are *Ren* and *Du* channels; in Tibetan Buddhism, they are described as the winds (qi), channels, and *thig le*. When these meridians are open, energy moves and circulates freely within the body. This not only helps the body recover, but also keeps us healthy and full of energy. We all know the body relies on energy. Without it, I couldn't sit here and speak. Even just seeing or thinking requires energy. Methods such as moxibustion, *gua sha*, acupressure, and acupuncture, as well as many Daoist and yogic methods—all help to open the meridians so that qi and blood can flow easily and fully. The Seven-Point Posture

serves the same purpose.

Finally, the Seven-Point Posture keeps us full of energy with focus and awareness. When we've realized the true mind and can abide in uncontrived practice, there's nothing more to do. No effort is needed, for the mind we seek is inherently complete. But before realizing this true mind, or in its early stages, we still need to make efforts. This is because, as ordinary beings, our bodies are made up of the five aggregates—a product of ignorance and self-attachment. Living within such a delusive system, we are constantly influenced by it. As a result, dullness and restlessness come from habits formed over countless lifetimes, and their power is strong. Only by maintaining concentration and awareness can we break through this system and return to our true mind.

3. Checking the Seven-Point Posture

Both body and mind are essential to mindfulness practice. If your posture is not correct, it not only causes

physical discomfort but also creates obstacles to meditation. You will sink into dullness and may even fall asleep once you begin sitting meditation. When you are excited, your thoughts keep wandering. Life has two closely connected aspects: the body and the mind. When the body is out of balance, the mind will also be affected.

Buddhism teaches the principle of dependent origination, that is, the body and mind are connected. When the body is balanced, it helps us make good use of our mind, allowing us to cultivate focus and awareness. The Seven-Point Posture offers seven key elements to align the body and settle the mind. Each time we sit in meditation, we take a moment to check: Is the posture stable? Is the mudra correct? Is the spine upright? Are the shoulders relaxed? Is the chin slightly tucked, the gaze lowered, and the tongue resting against the palate? The act of checking itself brings the mind back to the present.

We often live in the past or the future. Though we use the body all the time, we rarely check in with it, or even feel

its presence. We just move out of habit. Meditation invites us to live in the present moment. The act of checking our posture brings focus and awareness to each part of the body. It's like doing a full-body scan to see whether each movement is in place.

Many people don't sit correctly in meditation for two main reasons. First, they don't realize how important posture is for meditation. Second, even if they sense something is off, they don't know how to adjust it. To address this, we need to understand why good posture matters, know what a proper posture looks like, notice what's out of place, and learn how to correct it.

4. Key Points for Practicing the Seven-Point Posture

The Eight Mindful Exercises for Lotus Posture include: supine pelvic tilt, windshield wipers, single leg-lock pose, spinal flexion and extension in kneeling pose, child's pose, butterfly pose, cradle pose, and finally, the Seven-Point Posture. The first seven exercises build the foundation

for the Seven-Point Posture.

1) The Lotus Posture

The first point, Lotus Posture, helps us sit in a more relaxed and stable way. But the body doesn't always cooperate. Some people can't cross their legs; others can, but find it hard to stay steady. For many, it's hard to maintain. After just a while, the hips, knees, ankles, or the tops of the feet may go numb or start to ache, making it feel as if they are sitting on pins and needles.

Among the Eight Mindful Exercises for Lotus Posture, the first three help activate and align the pelvis. They open and loosen the hips, knees, and ankles, stretch the lower back and hips, and release built-up tension and pressure. The fourth and fifth exercises stretch the tops of the feet, ankles, knees, and the front thighs, ease tension along the spine, and encourage smoother energy flow. The sixth and seventh exercises open the hips in all directions, helping the body settle into the

Seven-Point Posture. Ultimately, the body becomes stable and the mind naturally comes to rest.

This training is for beginners, so each movement is gentle and easy to follow. Once we've built a solid foundation, we'll offer intermediate and advanced practices in the future. These exercises provide a deep stretch for the hips, knees, ankles, and the tops of the feet, helping the body become more flexible and strong, so it can better support meditation practice.

These exercises, developed by our team, draw on yoga's experience in physical training. In terms of sitting practice, Buddhist meditation shares similarities with both yoga and Daoist traditions. That's why Buddhism refers to the Four Dhyanas and Eight Samadhis as common practices. In fact, both yoga and Daoism have histories of several thousand years, offering valuable insights for meditation practice.

2) Forming the Dhyana Mudra

The Dhyana Mudra is a key symbol in seated meditation, serving several key functions.

First, it helps support the upper body. When we form the mudra, the arms serve as two pillars that, together with the torso, make the body more stable.

Second, it helps the shoulders and arms relax. In meditation, we should sit in a comfortable, relaxed, and effortless posture. If we don't place the hands in the right position, over time it can cause muscle tension and block the flow of qi and blood, thereby affecting the practice.

Third, it helps energy gather, flow and circulate. Daoism teaches that the *dantian*, about three inches below the navel, is the body's energy center. That's why practices like Tai Chi emphasize letting the breath sink to this area. The Dhyana Mudra rests just below the dantian, helping us draw energy inward. In daily life, when our six

senses come into contact with their objects, we are easily stirred by what we perceive, giving rise to many thoughts, emotions, and desires. As a result, we use up much of our energy and feel tired. However, those with a solid meditation practice often have plenty of energy and a lively spirit, no matter their age. This is because meditation helps them gather energy and leaves their spirit refreshed.

Fourth, it supports deep concentration (samadhi). The meditation mudra is not a random gesture. It was developed by ancient practitioners to help stabilize the mind and enter samadhi. In Buddhism, mudras often carry symbolic meaning. The meditation mudra embodies inner peace and wisdom, reminding us to stay aware.

With this understanding, we should pay attention to proper posture. Many people today enjoy freedom and like to do things their own way. At first, they may find it troublesome to follow the posture. But once it becomes a habit, they will gain endless benefits. It's like sports: those without training may feel relaxed and free at first, but

they rarely improve. Those who receive proper training often go through a dull period of adjusting and refining their movements. But once they truly grasp the basics, their skills will naturally keep improving. That's the value of proper training.

3) Aligning the Spine

The spine is made up of a chain of vertebrae. It supports the skull above, connects to the pelvis below, and anchors the ribs in the middle. It is the body's most essential support. An upright spine offers several key benefits.

First, it helps reduce pressure on the spine. When the spine is not straight, some parts of the body have to bear more weight than others. Over time, this may cause discomfort in the lower back or neck, and even lead to spinal disorders and other issues.

Second, it allows the chest to open fully. When the spine

curves instead of staying straight, the chest is pressed down, making it harder to breathe. When the spine is upright, the chest opens naturally, increasing lung capacity and allowing the breath to become deeper and longer. In meditation, breath training focuses on making the breath deep, smooth, even, and subtle. In this way, keeping the spine upright helps the breath flow more smoothly.

Third, it enhances the flow of energy. The spine is the body's central axis and a key channel for the flow of energy. When the spine is upright, qi and blood circulate more freely, allowing energy to flow, circulate, and rise throughout the body.

Fourth, it keeps the mind focused, clear, and alert. Many people struggle to stay focused for long, often due to lack of energy. When the spine is upright, energy gathers naturally, keeping the mind refreshed and allowing focus and awareness to last longer.

Fifth, it helps awaken wisdom. In Buddhism, the spine is said to house the central channel—the wisdom channel. An upright spine helps cultivate clear awareness, allowing wisdom to arise naturally.

Therefore, proper sitting posture involves two key aspects: training the legs and the spine. That's why several movements in the Seven Mindful Exercises for Breathing and the Eight Mindful Exercises for Lotus Posture focus on the spine, including practices to keep the spine upright and enhance its flexibility. These movements are tailored to regulate the body effectively.

Our project team brings together experienced yoga teachers and fellow practitioners dedicated to mindfulness meditation. Together, we have been exploring and refining the Mindful Exercises for Lotus Posture and Breathing. This approach differs from both traditional yoga and mindfulness training. It draws on the strengths of both, avoids their limitations, and integrates the distinctive qualities of Buddhist mindfulness meditation. Together,

these elements create a unique method of practice. Looking ahead, this method can benefit not only Buddhist practitioners, but also those in the yoga and psychology communities, as well as the wider public.

4) Tongue Against the Palate

Placing the tongue against the upper palate appears not only in Buddhism's Seven-Point Posture, but also in yoga and Daoist practices. Why do so many traditions value such a subtle gesture hidden within the mouth?

First, it connects the body's energy pathways. In traditional Chinese medicine, the Ren channel runs along the front of the body and the Du channel along the back. Placing the tongue against the upper palate links these two channels, allowing qi and blood to flow smoothly and energy to circulate throughout the body. Daoism also highlights placing the tongue against the upper palate. It holds that the body's internal energy circulation is known

as the "Small Heavenly Cycle," and that placing the tongue against the upper palate helps create a continuous flow of energy. Of course, meditation focuses on unlocking awareness rather than cultivating the flow of energy. Yet a smooth and balanced energy flow naturally helps us remain focused and aware.

Second, it allows the breath to become steady and deep. When the internal energy circulates well, the breath flows more smoothly.

Third, it helps produce more saliva. During sitting meditation, some may feel their mouths getting dry. Placing the tongue against the upper palate encourages saliva to flow, nourishes the internal organs, and helps the body digest food better. This keeps you healthy and full of energy, and helps you stay focused and aware during meditation.

So far we've covered four key elements of the Seven-Point Posture. Among them, keeping the spine upright is most

important. When teaching mindfulness, some psychology teachers don't insist on sitting cross-legged, but they do stress keeping the spine upright. In some public meditation sessions, participants just want a moment of quiet, so they don't focus much on formal training or basic postures. Even so, no matter how you sit, the spine must stay upright. Otherwise, there will be side effects.

As we continue teaching meditation, we'll encounter different situations. For overseas students, formal training is necessary. For visitors, however, the approach can be more flexible, since some people find it hard to sit properly and have no plans for long-term practice. Since sitting cross-legged is painful for them, we can prepare some chairs instead. Sitting cross-legged isn't something you can master overnight—it takes steady practice over time.

More importantly, we need to bring awareness into everyday life—maintaining mindfulness in walking, standing, sitting, lying down; in speech or silence; in motion or

stillness. Otherwise, no matter how well we sit, if mindfulness disappears the moment we rise from the cushion, our practice is limited to the cushion and doesn't extend into daily life. In this case, we won't truly make progress. For a long time, we've been used to living unconsciously, lost in ignorance. So how can we now build a mindful life filled with awareness? To support this, we've used tools such as the mindfulness journal and the altruistic weekly journal. When we use them well, we can truly bring mindfulness practice into everyday life.

Chan is the awakened mind. We should abide in mindfulness at every moment and do everything with an aware and awakened mind. We must keep practicing; without consistent effort, it's simply not possible. Why is our sitting practice called "The Eight Mindful Exercises for Lotus Posture"? So what distinguishes mindful sitting from non-mindful sitting? The key lies in awareness. Only when awareness is present can it truly be called mindful sitting; without awareness, it's just sitting. Practicing mindful sitting is not just a preparation for meditation; it is actually the practice itself.

III

Exercises for Breathing

The Eight Mindful Exercises for Lotus Posture are not just for training the body. Each movement works together with the breath, helping the breath flow through the whole body and carry qi and blood to every part. When qi and blood do not flow smoothly, it often lies in the way we breathe. When the breath fills the body, qi and blood flow naturally, and the body becomes healthy and supple. So, mindful sitting must go hand in hand with breath training. When breath and posture truly work as one, practice becomes easier—the two support each other. However, we must keep practicing to deepen the connection between breath and posture, until it becomes

a new habit, something natural and instinctive.

1. Why Train the Breath

Most of the time, our breathing is not deep. It stays around the throat or chest and rarely reaches the abdomen, the soles of the feet, or spreads through the whole body. It's also uneven and often happens without awareness. When our breathing is uneven, our emotions are often unstable; when we breathe without awareness, the mind becomes restless and scattered. Think about it—are you truly aware that "I am breathing"? And among those around you, how many are aware of their own breath? This lack of awareness comes from deep-rooted ignorance and inner confusion, which create many problems in both body and mind.

For the body, breathing directly influences the flow of qi and blood. When we breathe properly, it helps the flow of qi and blood and strengthens our health. That's why both yoga and Daoist traditions deeply value breath cultivation.

Daoism speaks of immortality—though that may not be realistic, proper breathing can indeed support longevity. Many Indian yogis are also known for their long lives. However, Buddhism teaches impermanence and doesn't attach to how long we live. But it reminds us that the body is the vehicle of practice—we rely on this temporary body to realize the true mind. Since it is our vehicle, we must keep it healthy to support our practice.

The key to health is the smooth flow of qi and blood, and they are closely linked to the breath. Many people feel dull or tired during sitting meditation. As mentioned earlier, this often comes from improper posture. The purpose of adjusting posture is to support the free flow of qi and blood. According to traditional Chinese medicine, the body is a self-circulating system. If qi and blood do not flow smoothly, the flow can get stuck and cause illness—sometimes even tumors. It's like traffic in a city: when the roads are jammed, the whole city slows down or stops. In our retreat center, from the Great Meditation Hall to every corner, everything remains clean,

calm, and well-ordered because of the hidden network of interconnected pipelines. If those channels were blocked, waste would spill over and affect the entire space. Only when these hidden channels flow smoothly can the space remain pure and serene.

The same is true for the body. The way we sit helps shape a healthy system of inner channels. When these channels flow well, qi and blood are full, and illness naturally fades. It's like a blocked pipe—once water runs through, the dirt is washed away. In the same way, when qi and blood move freely, energy flows smoothly, and we feel healthy, strong, and full of energy.

2. How to Train the Breath

Mindful breathing transforms the breath from shallow, short, and uneven to deep, long, steady, and subtle. Breathing includes natural breathing, abdominal breathing, and more advanced forms like embryonic breathing. To move from natural to abdominal breathing, we need

proper training; otherwise, the breath won't deepen on its own. Some may think deep breathing simply involves forcing the breath to go deeper. But without guidance, we may soon feel tired or even become restless. That's why breath training also requires the right method.

The Seven Mindful Exercises for Breathing help us move from natural breathing to abdominal breathing. Of course, mindfulness practice has no special requirement for breathing, since we can be mindful while walking, eating, or doing any activity. Still, when we train our breathing well, it can better support our mindfulness practice.

1) Expanding the Breath Through Exercises

Breath training is not unique to Buddhism. Taoism teaches that mind and breath are interconnected, and yoga has always valued the breath. Still, to move from natural to abdominal breathing, we need a proper method.

The Seven Mindful Exercises for Breathing include: Spinal Flexibility Practice, Spinal Twist Practice, Side Stretch, Spine-Twisting, Prone Breathing Practice, Cat-Cow Pose, and Kneeling Forward and Breathing Exercise. These exercises help guide the breath to different parts of the body.

In the Seven Mindful Exercises for Breathing, the first four help us gently relax the muscles, make the spine more flexible, and create more space for the breath—all with awareness. The fifth to seventh exercises help us build a breathing pattern, guiding us to experience deep, slow abdominal breathing in a gradual and mindful way. It's often hard to bring the breath down to the abdomen, and we may not know how to guide it there. Yet, prone breathing makes this process easier to grasp. Also, the kneeling forward and breathing exercise helps guide the breath into the back—something that's hard to achieve without specific training.

In short, each exercise has its specific purpose. Together,

the Seven Mindful Exercises for Breathing not only guide the breath into different areas of the body, but also make it deeper and longer.

2) Making Qi and Blood Flow Smoothly through Abdominal Breathing

Through these practices, we can gradually move from natural breathing to abdominal breathing. We can switch between them as needed: when we find abdominal breathing difficult while sitting, we return to natural breathing; when we feel natural breathing is easy and relaxed, we try abdominal breathing again. With repeated practice, we naturally become used to abdominal breathing.

The Seven Mindful Exercises for Breathing help us develop abdominal breathing effectively. This form of breathing is highly valued in Indian yoga, Chinese Daoist traditions, and the Mahasi method of Theravada Buddhism. Abdominal breathing allows the breath to expand

into the belly and eventually, through the whole body. It allows qi and blood to flow smoothly, helps energy circulate freely, and nourishes physical health, so we can engage more deeply in meditation. It also helps us stay focused, aware, calm, and clear throughout meditation.

3. Breath and Mind

1) Calming the Mind by Regulating the Breath

To go further, we need to see the connection between breath and mind. By adjusting the breath, we help the mind settle and become peaceful. We've all experienced this: when the mind is tense, the breath becomes tight; when thoughts are scattered, the breath turns short and uneven. Only when the mind is calm does the breath grow long and steady.

Clearly, the mind has a strong influence on the breath. The reverse is also true. Breath and mind are interdependent. Through mindful breath training, the breath

becomes longer, deeper, and more subtle. This not only helps qi and blood flow smoothly and energy circulate freely, but also helps the mind return to calmness.

2) Breathing with Awareness

When practicing breathing, we should always maintain awareness. The Chinese character for "breath" is composed of "self" above and "mind" below. This reminds us to breathe with our own mind—with awareness. By connecting the breath and the mind, breathing itself becomes an activity of the mind.

The *Satipatthana Sutta* teaches us to use the breath as an anchor for practice, guiding us how to cultivate meditation by being aware of our breathing. In this practice, we stay present with in-breath and out-breath. We are aware when the breath is long or short, coarse or subtle. In this way, we remain clearly aware of the entire breathing process. The sutta doesn't mention abdominal breathing, or

introduce any fixed way of breathing; it tells us that the key to practice lies in cultivating awareness. Through cultivating awareness, we realize our awakened nature and return to the true mind.

Whether it is sitting in meditation or practicing mindful breathing, both are important supports for cultivating awareness and realizing our awakened nature. This is what distinguishes Buddhist practice from many other paths. Yet many practitioners tend to lean to one side. Some overlook the importance of adjusting the body and breath, while others focus solely on them, seeking bodily sensations or special abilities. They forget or never realize that the true practice is to cultivate awareness and return to the true mind. This is something we need to make clear.

IV

Conclusion

From regulating the body and breath to settling the mind, each step calls for methods. Through regular training, we learn to sit with proper posture and breathe naturally, laying a solid foundation for mindfulness meditation and the Seven-Point Posture. At the same time, this also helps keep the qi and blood flowing smoothly, allowing energy to circulate freely and vitality to grow. Whether we seek awakening and liberation or wish to benefit countless beings, we all need a healthy body. If we are constantly unwell—tired today and uncomfortable tomorrow—how can we benefit ourselves or others? To truly put bodhicitta into action, we need not only skillful

means but also a strong body and plenty of energy. Only with such strength can we share the wisdom of the East with the world.

Appendix

The Practice of Body Scan Meditation and Mindful Exercise

At Mindful Peace Chan Monastery,
Winter 2021

Starting today, we will schedule meditation sessions from Monday to Saturday. This is an important part of Buddhist practice. The Buddha attained enlightenment under the Bodhi tree through meditation, entering a deep state of concentration (samadhi). In this profound state, he awakened his contemplative wisdom and gained insight into the true nature of reality. In Indian tradition, meditation is highly valued across all religions, so the Four Dhyanas and Eight Samadhis are not exclusive to Buddhism but are shared practices with other religions.

I

Chan and Modern Society

In addition to the Four Dhyanas and Eight Samadhis, Buddhist schools have developed different insights and methods regarding meditation, representing diverse paths of practice. We know that Chinese Buddhism has eight major schools, of which Chan and Pure Land are the most widespread. Chan Buddhism flourished during the Tang and Song dynasties, producing many eminent masters and becoming fully integrated into Chinese culture. As Master Taixu stated, "The defining characteristic of Chinese Buddhism lies in Chan." In Chan Buddhist texts such as the *Record of Pointing at the Moon* and the *Jingde Record of the Transmission of the Lamp*, we

find numerous stories of patriarchs practicing meditation and attaining enlightenment—stories that continue to inspire practitioners today.

Unfortunately, after the Ming and Qing dynasties, although Chan Buddhism was still the mainstream of Chinese Buddhism, its teachings gradually faded. What is the reason? First, the teachings of Chan are deep, pointing directly to awakening; this is a high starting point for many. Second, many lack the sharp spiritual faculty and fail to grasp the true meaning of the teachings. As a result, they even find it difficult to enter the practice, let alone attain true realization. Over time, Chan Buddhism lost its living spirit and turned into "literary Chan," focusing on studying texts, and "verbal Chan," indulging in empty talk. In this way, it lost its power to help people realize the true nature of the mind.

The characteristic of Chan Buddhism is to "point directly to the true mind, see our own nature and attain Buddhahood." It encourages us to reflect on our own minds and

recognize the inherent awakened nature that is complete and equal to that of the Buddha. This method is the most direct and supreme, pointing straight to enlightenment. However, only with sharp faculties, keen wisdom, and the guidance of an enlightened master can we truly realize it; without these, it remains beyond our reach.

Therefore, after the Song Dynasty, Chan Buddhism began to emphasize the practice of "investigating the *huatou*." Common huatou include: "What is before the arising of the first thought?", "What is my original mind before birth?", and "Who is reciting a Buddha's name?" This gives practitioners a clue they can follow by tracing their sense of doubt and exploring it deeply. Rather than directly pointing to the true mind, it offers a more guided and accessible path. For modern practitioners, however, it still feels distant and hard to grasp.

How can such an excellent method of practice only be a legend that cannot be applied? How can modern people benefit from the wisdom of Chan? In the early 20th

century, D.T. Suzuki from Japan was one of the first to introduce Buddhist thought, particularly Zen, to Europe and America. His efforts made the concept of "Zen" known in the West and had a significant influence on fields such as the humanities and the arts. Later, Theravada Vipassana meditation also began to spread to Europe and America. Unlike in the past, the mindfulness practice advocated by Vipassana was no longer confined to religious cultivation but was also applied in stress reduction, psychotherapy, pain relief, education, and training. It has proven to be effective and has been well received.

The world today is seeing rapid technological advancement, yet people are increasingly anxious, restless, and lost. Especially in recent years, with the growing uncertainty in the broader environment, negative emotions have spread like a plague. More and more people are experiencing mental imbalance, even falling into depression and feeling powerless to pull themselves out of it. Nowadays, everyone recognizes the importance of fighting against the pandemic. Similarly, mental illnesses also

require treatment and, more importantly, prevention. Without effective prevention mechanisms, we may find ourselves caught in them at any moment. This is because the root of the problem is not external, but within ourselves—our wrong views, and irrational thinking, along with the negative emotions that arise from them. These are extremely hard to guard against.

In such a context, people need the wisdom of Chan and mindfulness more than ever to cultivate positive thinking and resolve negative emotions. Otherwise, how can we find peace? How can we navigate our lives? How can we reconnect with ourselves? This raises a question: how can we make Chan practice accessible and widespread?

Buddhism is not a metaphysical philosophy, but a remedy the Buddha offered to heal the mental afflictions of sentient beings. In this sense, it needs to be not only useful but also applicable in real life, so that more people can benefit from it. Mindfulness has spread widely across Europe and America for two main reasons: first, the practice is

easy to learn and highly practical; second, many of its teachers have backgrounds in fields such as medicine and psychology, allowing them to integrate mindfulness with people's needs. As a result, they have developed practical methods for enhancing physical and mental well-being based on right knowledge and right mindfulness.

Of course, these mindfulness therapies are mainly used to address physical and mental health issues, yet the mindfulness Buddhism teaches aims at awakening and liberation, which requires the right aspiration and right view. These two forms of mindfulness differ in their goals and depth, yet share some methods of practice that can be very helpful for beginners in meditation. That's why we are drawing on two methods: body scan and mindful exercise. Both can be used for self-practice and serve as accessible ways to guide the public. One reason mindfulness has become so popular is that it's taught in a non-religious way. It's presented simply as a practice for improving physical and mental well-being, so people can approach it without feeling uneasy or resistant because

of a sense of distance or misunderstanding toward Buddhism.

II

The Role of Body Scan and Mindful Exercise

Body scan and mindful exercise first help us reconnect the body and the mind. In the practice of the Four Foundations of Mindfulness, cultivation begins with mindfulness of the body, including practices such as body scan and mindful exercise. Why is it important to establish this connection? In our daily lives, while we constantly use our bodies, we often care only about their external appearance and rarely pay attention to their inner sensations and real needs. We often get so caught up in work, family, and relationships that we often push our bodies beyond their limits, wearing them out through poor

habits such as unbalanced diet, insomnia, smoking, and excessive drinking. We are also harmed by negative emotions such as frustration, anxiety, anger, and hatred.

Traditional Chinese medicine believes that the seven emotions and six desires affect the internal organs. It is said that joy harms the heart, anger harms the liver, worry harms the lungs, overthinking harms the spleen, sadness harms the spirit, fear harms the kidneys, and shock harms the gallbladder. Modern science has also discovered that emotions have a significant impact on health and can even influence genes.

In recent years, we have observed a growing number of people suffering from sudden illnesses or even terminal diseases. Why does this happen? There are certainly many reasons, but it is largely because we know too little about our bodies and pay too little attention to them. We always read the manual before using an appliance, yet we never pay attention to the proper way to use our complex body. We rely on instincts or let our desires take control, often

engaging in actions we know are harmful, yet unable to control ourselves. Over time, overwork, resentment, and depression lead to illness. How can problems not arise?

Through body scan, we can better understand our body's true needs and build a positive connection between body and mind. As we scan from head to toe or from toe to head, we focus on the sensations in each part of the body and bring mindfulness to them, allowing positive energy to flow through them. From a health perspective, this positive connection can activate the body's self-healing abilities and resolve issues caused by improper use.

Mindful exercise is a form of moving meditation. It combines mindfulness with a series of exercises similar to fitness training. Our daily mindful walking or *Baduanjin*, along with the Tai Chi Mindfulness Ball, are all ways of integrating mindfulness with physical exercises. For example, mindful walking brings mindfulness into each step, Baduanjin integrates mindfulness into exercise, and the Mindfulness Ball connects mindfulness with the

movement of the hands and the ball.

By moving the legs, waist, spine, and other parts of the body, we not only cultivate concentration but also promote the smooth flow of qi and blood. Traditional Chinese medicine suggests that many health issues arise from obstructed qi and blood. Some people think that qi and blood are mysterious, but just as plants cannot grow without sunlight and water, life is the same. If the qi and blood flow smoothly in the body and the yang energy is abundant, our cells stay lively and full of vitality. Furthermore, practicing with mindfulness can help eliminate negative emotions, bringing great benefits to our health.

Many people have misconceptions about their bodies: some are overly concerned, becoming tense and anxious over the slightest discomforts, while others disregard their bodies as mere shells unworthy of care. Both views are one-sided and do not align with the Middle Way.

The body is a temporary combination of the Five

Aggregates and the Four Elements. It is natural for the body to arise, cease, and experience issues. Paying attention to it is merely for making timely adjustments, but we should not be controlled by it or become its slave. At the same time, it is important to recognize that the body is a tool for spiritual practice. Just as sharpening the axe does not delay the woodcutter's work, keeping the body healthy and full of energy allows us to better use it as a support for awakening.

Many Buddhist practitioners enjoy meditation, but few truly meditate well. Some have incorrect sitting postures—sitting crookedly, unable to settle their body and mind. Some lack sufficient spiritual faculty but attempt to practice advanced methods, only to find themselves unable to make progress. Some are unclear about the methods, meditating in a state of confusion, unsure whether they are using their mind correctly. Although they seem to be putting in effort by sitting for hours, they often end up daydreaming or dozing off. For meditation, quality is the key. Only when we sit properly can

we extend the time; otherwise, wrong habits will just become reinforced.

Moreover, in traditional meditation, the *Maha Satipatthana Sutta* does not involve as many physical movements as body scan or mindful exercise. The focus is on the breath: when the breath is long, knowing it is long; when the breath is short, knowing it is short, thereby cultivating concentration and awareness. Using the breath as the object of meditation has many benefits because it is simple enough, does not trigger greed or aversion, and is always with us. As long as we pay attention, it is always there.

However, modern people's minds are often distracted and restless. If the object of meditation is too simple, their attention often cannot settle and may easily become distracted and restless. It is like trying to tie down a wild elephant with a thin rope—it simply won't hold. In comparison, practices such as body scan and mindful exercise have broader focus and more changes, making them excellent supporting methods for beginners.

Body scan is often practiced lying down, guided by a gentle voice. As the body and mind become relaxed, it is easy to fall asleep, so we use a sitting posture instead. The key to this practice lies in the "scan" itself, guiding our attention to move across the body—inch by inch, part by part—while maintaining awareness at all times. We notice that sensations are especially clear where the body touches the floor—for example, the back against the floor when lying down, or the legs, feet, and hips touching the floor when sitting. Their essence is the same—it's all about bringing the mind back to the present moment by focusing on the object of meditation.

In short, body scan and mindful exercise help us train concentration and awareness through a series of actions. Concentration and awareness are the essence of mindfulness meditation and the key to integrating meditation into daily life. We cultivate these two abilities through practices such as walking meditation and mindful eating, which we have done before, as well as the upcoming

practices of breath counting, contemplation of feelings, and contemplation of mind. They are also important foundations for emptiness meditation. With these foundations, along with the correct aspiration and right view, we can apply even the most advanced methods effectively. Otherwise, despite learning many teachings, we can't put them into practice.

III

The Attitude of Meditation

Many people approach meditation with certain expectations, such as aspiring to attain enlightenment, realize their true nature, or attain liberation. When we hold onto these thoughts and want to quickly calm our minds, we may become dissatisfied with our wandering thoughts, unable to accept ourselves, and even feel anxious. Yet, such expectations and anxieties are themselves delusions, which would make the practice even more challenging.

The Dharma is the wisdom of seeing things as they truly are, and our meditation is to observe any changes in body and mind as they are. When a thought arises, know that

it has arisen, maintain awareness, but neither oppose it nor follow it. When a sensation arises, recognize what the sensation is in the present moment: whether it feels sore, tight, light, restless, comfortable, or uncomfortable. Just know it as it is, without judgment and without giving rise to emotions.

What happens if we live in expectations? When things go well today, we feel happy but end up clinging to that happiness, always hoping to experience it again. When things do not go well, we feel frustrated and blame ourselves, wondering, "Why do I have so many wandering thoughts? Why do I feel like I'm not improving at all?" Such reactions can even make us lose the motivation to continue. These are common challenges that many people face during meditation, and we need to be aware of them.

Whether during body scan or mindful exercise, it's crucial to break free from preconceptions and simply maintain awareness of the object of meditation. No matter

what arises in the body or mind in the present moment, first accept it as it is, then observe and be aware of it. Just as the saying goes, "Once we are aware of it, it no longer binds or even harms us." In this process, we don't need to do anything else, nor do we need to judge anything. In fact, we are used to judging things—labeling them as good or bad, or as something we like or dislike. When judgment arises, we realize that we have fallen into our habits. We let it go, gently return to the object of focus, and maintain concentration and awareness.

In the *Treatise on the Hundred Dharmas*, there is a mental factor called "attention." It means that the mind intentionally focuses on an object. We are quite familiar with this mental factor, as we often use it in our daily lives. However, we usually only pay attention to things that interest us, giving rise to our greed, anger, and ignorance. In addition, our attention often works unconsciously, driven by habit, where the mind shifts from one thing to another, completely beyond our control. What we need to cultivate now is intentional focus that we can sustain over

time. Meditation involves understanding and managing the mind. Through concentration, the mind becomes calm and clear, opening the way to awareness.

The basic mindfulness meditation primarily consists of body scan, mindful exercise, and mindful sitting. The first two practices are widely used in psychology and serve as good aids for beginners. Learning these methods not only benefits our practice but also allows us to serve the public. I believe that we can integrate mindfulness meditation into different areas of society and apply Buddhist teachings within them. In this way, we can help people move from seeking worldly benefits to realizing ultimate spiritual well-being. This is something we need to explore and practice.

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Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated by Master Jiqun, an eminent elder of Han Buddhism, through forty years of study and practice. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The Mindful Peace Academy Collection showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

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